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MODES OF TEACHING HAND-WRITING.

SHOULD any one complain, because, in the few words we have now to offer on the modes of teaching hand-writing, we may say nothing but what we have said often, and perhaps better, before, we reply, after the manner of the clergyman to whom some of his parishioners made complaint because he preached an old sermon,—“When you will live up to that sermon,” said he, “I will stop preaching it.”

We think that more of the *theory* of good writing should be introduced into the writing lessons than is usually done; or, if any one dislikes the word *theory*, we will substitute *explanation*, or *oral instruction*, as contradistinguished from the mere mechanical exercise of making marks or letters with a pen. From the beginning, the teacher should explain the properties, or elements, which constitute good writing; he should describe the necessary conditions on which good writing depends;—such as the smoothness of the marks; the uniformity in size of all the hair strokes and ground strokes, as compared with each other respectively; the equal spacing of the letters; the parallelism of the slant; the equal length of all the letters of the same class or order, in height above the line, or in depth below it; the identity in shape or form of all the loops of the same class, and of all the curves of the same class, as though they had been cut by the same die;—and, in fine, the general equi-formity of all the letters belonging to the same copy. Now, it cannot be expected that children will think out or discover, of themselves, all these elements or properties of a beautiful chirography. And yet, if they fail in any one of them, though each of the others should be perfectly attained, the elegance of the whole will be destroyed. Suppose the strokes to be ever so smooth, the curves ever so geometrically exact, and the letters, individually, ever so well proportioned, yet if no one letter is parallel with any other, if they look as though they had been out in a high wind, and been blown into all the diverse angles between the perpendicular and the horizontal, and left standing or reclining there, all idea of beauty will, of course, be banished, and the eye will be pained instead of being gratified at the sight. So in regard to the absence of any other constituent of

handsome writing. Hence the necessity of training the eye of children as well as their fingers; of exciting, in their minds, beautiful conceptions or images, which their fingers are to produce on paper; and of leading them to understand, in so clear a manner that they themselves can explain them, the rules and observances necessary to constitute good writing. The teacher should not only instruct or direct his pupils individually, but he should exercise whole classes, or, it may be, the whole school, at a time. Every scholar in the school, by the time he has been in the writing class for a month, should be able to understand and give such answers as the following, to such questions as the following:

Teacher. Scholars, what are the principal points to be observed in the formation of good hand-writing?

Pupils. Height, or length of letters; spacing, or distance of one letter from another, and of one word from another; parallelism of slant; size of stroke; gracefulness of curve, &c. &c.

T. In large hand, how is the length of the letters to be determined?

P. Commonly, when they do not begin a sentence, the letters, *a, c, e, i, m, n, o, r, s, u, v, w, x* and *z*, should extend upward and downward, exactly to the upper and lower ruled lines, but not a hair's breadth beyond them.

T. Is there no part of the other letters to which the same rule applies?

P. There is. The last part of the letters *b, h, k* and *p*; the *o* in the letters *d, g* and *q*, and the first part of *y* must conform to the same rule.

T. What is the rule in regard to spacing letters and words?

P. The spaces, between different parts of the same words; between the letters of the same word, and their connecting strokes, and between different words in the same sentence, should be, with a very few and very slight exceptions, the same. In the word *good*, for instance, the distance between the long stroke of the *g*, and the three *o*s which follow it, should be the same. In the word *man*, the three principal strokes of the *m*, and the two of the *n*, should respectively occupy the same quantity of space.

T. In the word *man*, should the space between the *a* and *n*, and the hair stroke which connects them, be the same as that between the two strokes of the *n*, or the three strokes of the *m*?

P. Not exactly. It may be a little less. When two ground strokes are separated from each other by a hair stroke, the difference in the distance between them and that stroke may be about as much less as the size of a ground stroke is greater than that of a hair stroke. The authors of some systems of hand-writing make a difference somewhat greater than this.

T. How should the spacing between words be?

P. When no stops intervene, the space should be the same;—if one word is one quarter or two tenths of an inch from the one next to it, all should be so.

T. Should there be more or less space between two complete

sentences, separated by a period, or other equivalent pause, than between the words in a single clause of a sentence?

P. Sentences should be separated from each other by a greater space than words.

T. How should the slant of the letters be in regard to each other?

P. The slant of the letters should be uniform. If one diverges from the perpendicular fifteen degrees, all should do so,—neither more nor less.

T. If the above rules are observed, how will the letters in the different lines stand in regard to each other, when the same copy covers a whole page?

P. They will all stand perpendicularly,—one directly above, or directly below, the same letter, in all the other lines.

T. What rules should be observed respecting the size of the strokes?

P. The hair strokes should be all alike, and the ground strokes all alike. When a hair stroke is enlarged into a ground stroke, or a ground stroke is diminished into a hair stroke, as in the *o* and in other letters, the increase or decrease should obey the same law of enlargement or diminution.

T. How is it in regard to curves?

P. The curves, where the letters are turned at the top and bottom line, should correspond with each other, so that, if they could be taken up and then laid one upon the top of another, they would be found to fit. But the larger the letters are, their curves, of course, should be proportionally large. The curves for the *g*, *j*, and *y* should be alike.

T. Should the curves be parts of a perfect circle?

P. They should not be parts of a perfect circle, but like the curves at the ends of the longest diameter of an ellipse.

T. Should the writing books be kept clean and neat?

P. They should be kept perfectly clean and neat.

T. What is it a sign or proof of, when the writing books are soiled and blotted?

P. If one or two blots only are found in a whole book, it is a sign of accident. If many are found, it is a sign of heedlessness or carelessness in the writer. If some are found on every page, it is a sign of an intolerable sloven or slattern.

Without drawing out these questions more minutely,—for we do not profess to exhaust the subject,—we would add, that every scholar in the writing classes should be led to understand, and be able to explain, all the above constituents of good hand-writing. The teacher should write upon the blackboard, in view of the whole class,—giving specimens of the above rules, and also of departures from them,—and then call upon the class to point out what letters or words conform to, and what violate any of the above rules. In this way, the eye should be practised; and when the pupils become familiar with the rules, their own writing should be presented to them, from lesson to lesson, and the cases of conformity to the rule should be pointed out for approval, while those of a departure from the rule should be noticed for amendment. A child never will write

well, until he understands the conditions on which good writing depends. He can no more do it, than a painter can delineate and color a beautiful face, without first having the conception of a beautiful face in his mind. Our artists go to Rome and Florence, to examine galleries of beautiful paintings and statues, in order to cultivate their taste and enrich their imagination respecting beautiful forms and expressions, and to supply their own minds with galleries of types and models of surpassing excellence and grace; and, after having stored their thoughts with images and archetypes of ideal beauty, and fired their genius by a study of the master-pieces of master-minds, they strive to work from the imaginations they have cultivated, and thus to reproduce something, even more perfect, if possible, than aught they have seen. So should it be with ordinary minds, and in the ordinary arts, as it is with the highest minds in the highest arts.

DUTIES OF PARENTS TO THE SCHOOL.

No one circumstance shows the low standard of views upon the subject of education so forcibly, as the small degree of personal interest taken by parents, in both the teachers and schools of their children. I will venture to say that scarcely a teacher can be found who will not testify to the truth of this remark. The very first duty of parents, in relation to schools, is, to cultivate personal and friendly relations with teachers; and yet how rarely is the society in which the teacher moves composed of the parents of his pupils. It would seem natural that parents should immediately seek an intimacy with one who shares so largely in the daily influence over the precious charge committed to their care; for no reflecting parent can feel for a moment that the mere instruction of his children is the most important part of their education. In fact, however, scarcely the best educated ask any further question respecting the school they select, than whether the teacher is qualified to instruct well, and bears a good moral character. They seldom seek to become acquainted with his daily habits, modes of thought and associations,—with his domestic qualities, such as whether he engages the affections easily, governs his own temper well, loves children, and has hopeful views of their improvement. They leave him to find out, as he may, what are the native tendencies of the child; what the results of good or ill domestic management; and consequently, how far the child is to be blamed for his faults or deficiencies, moral or intellectual; and how the teacher may change his own management to meet the exigencies of the case. Children who are too much indulged at home require a firmer, though still a kindly rule at school. They particularly need to be made to feel that law and duty must govern them. Those whose home atmosphere is one of harshness and caprice, need a gentler tone, more tenderness and consideration, to disarm the defiance and obstinacy which, in children, are often the mere result of unreasonable requisitions. A teacher should

have an opportunity of knowing the home education, and of having his own influence increased by the known sympathy and co-operation of the parent. A child should be made to feel that his teacher, of all other persons, is honored and beloved by his parents; that his superior acquirements and character, (for such superiority he should surely possess,) command this honor and love, and then, so far from going to his parents with complaints and excuses, he will feel that a rebuke from his teacher at school will be sure to be followed by a rebuke from his parents at home. Unfortunately, teachers are not always of that superior order which command such reverence, but their intimate personal relations with the parents would be one means of improving them as a class. No inferior teacher or character would long stand such a test, and public sentiment, when thus brought to bear upon the subject, would soon drive the unqualified from the ranks which they dishonor. In twenty years of a life devoted to the business of education, the writer of these remarks knew but one parent who had a full and understanding sense of this duty. It was a mother, who felt the importance of her trust too deeply to be able to commit any portion of the care of her children to another without an intimate personal knowledge; and who made it a point to cultivate, with every mark of respect and consideration, the acquaintance of the instructors of her children. She was so situated as not always to be able to choose the best; but if every parent in the community in which she lived, had given the same attention to the subject, no inferior teacher would have found it possible to live among them. Those susceptible of improvement would have been elevated by the high views of such a friend, and made happy by the delicacy of such attentions and the marks of such confidence; while those who were not so, would have been winnowed from the station they presumed to occupy. The former would have been animated and assisted in their labors, and enabled to accomplish double the amount of duty in both a moral and intellectual point of view; the latter would have felt their incapacity and retired. In the family I refer to, the children were trained to an observance of school duties, hours of attendance, compliance with regulations and arrangements, as points of honor and propriety. A good pudding never stood in competition with punctual attendance; a lost lesson was regretted more than a lost visit or show; and a just rebuke at school was a disgrace at home. Few teachers employed in the instruction of these children were found not to respond happily to the attentions paid them. The children grew up with a respect for superior attainments in others, sympathy for the duties of others, confidence in others' sympathy, and with truly cultivated minds; though in no instance remarkable for brilliant acquirements. This last may be accounted for by the fact that this enlightened parent considered the intellectual training of her children but a part, and not the most important part, of their education. If the daughters were passing out of the influence of the domestic circle, or a sympathy with its duties, either from the excitement of too strong emula-

tion, or of frivolous companions, they were removed from school for a time, and made the companions and assistants of their mother; and the sons were made to feel, that worth of character was of more importance than brilliant acquirements, and that intellectual progress must sometimes be sacrificed to higher considerations;—in fine, a bad companion or a bad school influence was a sufficient reason for a change even to less intellectual advantages. No teacher could long be familiar with such a high-minded parent, and not feel his own highest principles called into action, and not review his own theories and practices with the hope of purifying and improving them. No assistance can be so valuable to a young teacher as that of an enlightened parent who has always taken a deep personal interest in every study and every mode of instruction that may have been practised in her family, and whose experience in the moral training of children must give her a superiority over any teacher who has never been a parent.

If this duty is well performed by the parent, it would seem as if it included every requisite for ensuring the good of the children committed to the teacher's care; but there is another that should be connected with it, and must even take the place of it where parents are so situated that they cannot assiduously cultivate a domestic intimacy with a teacher. I allude to the visitation of schools by parents. Their constant personal interest in, and familiarity with, the government and exercises of the school, would impart an impulse to the labors of the teacher which nothing else can do. No visits ever so frequent, of school committees ever so intelligent, can supply the place of parental visitation. The school committee is a foreign power in the eyes of the children; but when their own parents enter the room they feel themselves scanned and judged by those who know them, and from whom there is no appeal. If the parent appears frequently and unceremoniously in the school, and witnesses the arrangements and exercises, without interfering with them, he can enforce their observance with far more effect, than if he only knew them through the representations or misrepresentations of children, who may not understand all their bearings. An acquaintance with the daily routine, the modes of instruction, and the motive-powers used in school government, also enables a parent to converse intelligently with the teacher, upon the adaptation or non-adaptation of such routine modes and motive-powers to his or *her* child, (for I would give the preference to the mother's visit;) and what a fund of information and experience may a teacher thus gain from those who know his pupils better than he can do; and how much even this secondary knowledge of his charge must facilitate his labors! A parent also has the power of appreciating, by such visitations, the difficulties of the teacher, and this is of great importance to the latter. Children are variously affected by new social relations with those of their own age, by new modes of management, and new duties. All must learn to sacrifice something of personal convenience to the good of the whole. New habits, such as attention amid a crowd of distracting objects;

self-control under annoyances; prompt, almost military obedience, for the preservation of order and the saving of time, are absolutely necessary in the schoolroom; and parents, who never enter one, cannot appreciate the difficulties of either teacher or pupil during their acquisition. Probably nothing would contribute so much to raising the standard of teaching as such visitations from parents, for teachers would feel them to be a self-appointed, if not heaven-appointed, committee, whose interest in the cause of the vital improvement of the children could not be doubted, and whose right to inquire, if not to criticise, none could question. The few and far between visits of committees and committee men are sometimes annoying and of little profit to teachers, because their infrequency makes it wholly impossible for them to judge fairly of the progressive improvement of the pupils, and they must also be unacquainted with a thousand little circumstances which should be taken into consideration in forming this judgment. Each committee man, should he chance to be a parent, may be able to judge of the influence of the school upon his own child, and to make some general inferences from the actual condition of the school at the time, as to the teacher's modes of instruction and government; but what can he know of its influence upon the other scholars, or how this is modified by the home influence exerted upon each? On the contrary, if not a day passed without the visit of some parent, or parents, how constant would be the supervision, and how effectually might the teacher arrive, in the course of a short time, at the peculiarities of his various pupils. No goadings of emulation, no promised reward, could have the animating effect upon the school that the constant expectation of seeing their own parents there would produce. It is difficult to effect great improvements in such grave matters as that of education at once; but we would venture to predict that if parents could be suddenly waked up to a sense of these duties, which seem, on inspection, so plain and so binding, a change would immediately take place in the condition of our schools little short of miraculous, and only not miraculous because the effect could so easily be traced to the cause. It would do more for the good cause than all the legislation of governments could do, after years of the most consummate wisdom and faithful execution; for parents are the natural and heaven-appointed guardians of the schools; while governments, in legislating upon the subject, are only endeavoring to assume their responsibilities and supply their deficiencies. In Prussia, arbitrary power might constitute committees of the parents of the pupils in each school, and enforce their daily attendance, either one by one, or in groups, at the point of the bayonet or by the civil arm of the law; but in America, such a committee can only be self-constituted. The arrangement might prove beneficial in Prussia, made and enforced by arbitrary power, but who can doubt the superior advantages that would accrue from a keen conviction of the duty in every parent's mind? If there is one intelligent and conscientious parent in a district, let him or let her propose to the others to divide equally among themselves this

duty of daily visitation, prohibiting none from repeating their call as often as they may choose, but mutually binding themselves to a regular observance of it. When they should meet together to compare experiences and concert measures, there could be no flagging of interest in the cause, for each would have an immortal stake in it.

In those few cases where parents can fulfil neither of the above mentioned duties, they can always speak of the school to their children as the highest privilege they can enjoy; and of the teacher's duties and responsibilities as secondary only to their own. A teacher should not be spoken of before a child in a slighting or disrespectful manner. If not worthy to fill his office, still the office should be held up to view as the highest that can be filled next to that of the parental, and the child should have all the advantage he can receive from that respect for the station. In this way the actual deficiencies of a teacher may be robbed of half their pernicious influence. Who would think it best to inform a child of the deficiencies of his parents, unless, indeed, they amounted to grave moral offences? But we can hardly suppose such teachers to be tolerated for a moment in our schools. Would it not invariably be felt, that if a parent failed of some qualifications for his office, the sentiment of filial respect should still be cultivated; and that more good would come to the child from the influence of that sentiment, within himself, than from the total want of it, even if the actual performance of duty did not correspond to the standard in his mind? There ought to be no inferior teachers in the schools, and this is a matter more within the control of society in its present condition than that of good parentage; for responsible persons are generally chosen to superintend the selection of teachers, while there is at present no guide, no check, upon the assumption of the responsible, the awful duty of becoming a parent. This opinion is advanced to meet a possible case of exception, where a child must either be deprived of all intellectual advantages, or be sent to the school of a teacher not fully qualified to fulfil his duties. This case should, however, we think, form no exception to the respect that should be cultivated for the office in the mind of the child. He should be made to feel how arduous and responsible are the duties of a teacher, and how necessary it is to his perfect success to have the coöperation of his scholars, and even their intelligent sympathy. It should be made a point of honor and of character to comply with regulations, to aid in the preservation of good order, punctual attendance, and conscientious application to study. If this were done at home, half the trials and difficulties of the teacher would be done away, for much time is now necessarily devoted to inculcating obedience to rules, and to awakening the consciences of those dead to every sentiment of duty upon the subject of their own improvement. Many an idle and inefficient parent neglects these points in education, trusting to the teacher to enforce them when he shall give up his child to his care; but how incalculably might the advantages of school be increased by a proper inculcation of these principles beforehand. It is almost impossible for any

parent to attend wholly to the intellectual training of a family of children. Children of different ages require different modes and degrees of instruction, which makes, as it were, so many different classes to be attended to. A mother has many other pressing duties which render it impossible for her to keep such a school steadily and regularly, but she can always find time to implant the principles of duty in her children, for this can, and, in order to be effectual, should be done at every period of their growth; and if done, she may safely allow others to participate in the care of their intellectual training. She will then be able to reap every advantage for her children from their social intercourse with others of their age, from their methodical arrangement of studies, and the self-control necessary in a school for the preservation of order. Neither can the various apparatus collected in the schoolroom for the facilitating of improvement be easily procured by every family.

In judging teachers, how little consideration is bestowed upon the fact that a hundred little wild animals are turned in together to be classified and brought to order by one mind, while no common principle animates them to coöperation in the work to be done; but, on the contrary, each one is a little independent power, contending for its own privileges and pleasures, instead of feeling itself one of many who must each sacrifice something selfish for the good of the rest, and the convenience of the teacher. Yet this might be effected, if the parent would do his or her part at home. The skilful teacher can, after a while, evoke the principle of order from the little crowd before him, because its germ lies in each, waiting only the light and warmth of good influences to grow and put forth flowers and fruit of inestimable beauty and worth. But how much he might be assisted by the parent, and how much more he might do for his charge if so aided.

Does there seem to be one of a parent's duties more palpable than this,—the duty of habitually visiting the school, in order to watch over the education of his children, when temporarily removed from his personal supervision? M. M.

THERE are those who love from poverty, because they hope to be benefited by others; there are those who love from abundance of heart, because they hope to benefit others.

REMEMBER IT.—Philosophy, wisdom and liberty support one another. He that will not reason is a fanatic; he that cannot reason is a fool, and he that dare not reason is a slave.

AIDS IN MORAL TRAINING.

MR. O. O. WICKHAM, of New York, has prepared and published a variety of "School Cards" and "Charts," which are designed as "Aids in Moral Training." The object is "to render efficient aid to the instructor; encouragement to intellectual exertions and the development of the moral character of the pupil, and to win the coöperation of parents and guar-

dians." Perhaps some teachers, if they do not adopt these instrumentalities, (so to call them,) may, at least, derive some valuable hints from them, in reference to their own pupils. The following are specimens of the cards :

MY
TEACHER'S TOKEN
FOR
CORRECT DEPORTMENT.

MY
TEACHER'S TOKEN
FOR
SPELLING CORRECTLY.

MY TEACHER'S
APPROBATION
FOR
PERFECT RECITATIONS.

Topics for the Improvement of the Mind.

"Always have some topic upon the Anvil."

1. FOR CONSIDERATION.

The value of time to the young.

2. FOR CONVERSATION.

On the improvement of the Memory.

TEACHABLE,—

Willing to be taught; patient to learn; easily governed; docile; tractable.

If I *wish* to become wiser, I shall be teachable.

ATTENTIVE,—

Having the habit of giving attention; mindful of what is passing; thoughtful when learning; considerate and careful when acting.

I know I can be attentive if I *try*.

This card will exhibit four things when returned. 1. If unsoiled, my Neatness and Care.

CHARACTERISTICS.

<p>GOOD SCHOLARS WILL BE,— AFFECTIONATE, Warm hearted, loving, cordially disposed, fondly attached, feelingly kind. An affectionate person finds no pleasure in the unhappiness of others. Eliza is an affectionate girl; she feels a strong desire to please, for the pleasure of pleasing. Question.—Does the proper exercise of this trait unfit the mind for the acquisition of knowledge?</p>	<p>EMOTIONS. HOPE. "The desire of future good, with a belief more or less strong that it will be enjoyed." Young persons often have high hopes as to future enjoyments and long life; but are often disappointed in both respects. The Bible calls the hope of the Christian "an anchor to the soul, both sure and steadfast." Question.—Will hoping to attain anything procure it without the proper exertions?</p>	<p>GOOD SCHOLARS WILL AVOID BEING,— UNKIND; Governed by selfishness; indifferent to another's well being; influenced by ill will. Unkind persons make themselves, as well as others, unhappy. John treated his little sister very unkindly. When he thought of it, he felt very unhappy; he soon sought her and asked her forgiveness, and felt more happy. Question.—Can his unkind act ever be undone?</p>
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4. All combined, my Conscientiousness.

3. If well understood, my Studiousness and Attention.

2. If at the time required, my Punctuality.

We give, on the next page, a transcript of Mr. Wickham's "CHART OF CHARACTERISTICS." The original is on a sheet of more than half a yard square.

Every Waking Moment of our Lives is filled up with Mental and Moral Acts.

CHARACTERISTICS TO BE CULTIVATED.

Good Scholars will be :

1. Amiable,
2. Affectionate,
3. Attentive,
4. Benevolent,
5. CONSCIENTIOUS ;
6. Consistent,
7. Disinterested,
8. Frank,
9. Filial,
10. FORGIVING ;
11. Grateful,
12. Generous,
13. Humane,
14. Honorable,
15. HUMBLE ;
16. Ingenious,
17. Industrious,
18. Modest,
19. Mannerly,
20. OBEDIENT ;
21. Punctual,
22. Patient,
23. Self-Denying,
24. Sincere,
25. STUDIOUS.

SENTIMENTS AND REGULATIONS

ADOPTED BY THE MEMBERS OF THIS SCHOOL.

We Strengthen every Part, or Faculty, by Exercise.

PREFACE :

Inasmuch as we cannot be Industrious or Indolent without directly or indirectly affecting our Physical, Mental, and Moral Natures for the better or worse, and as we are desirous of improving all our Parts, we are needing INSTRUCTION, GUIDANCE, and DISCIPLINE; and believing that our success depends mainly upon our own efforts and our endeavors, while under instruction ;

WE, THEREFORE, CORDIALLY ADOPT THE FOLLOWING SENTIMENTS FOR OUR

MUTUAL IMPROVEMENT AND MUTUAL HAPPINESS ;

I. OF OUR PHYSICAL HABITS.

1. By Punctuality, (resulting from habits of early rising, &c.) much valuable time will be saved for improvement, and consequently for future usefulness and happiness.

2. By Temperance and Exercise, our bodies will be athletic and in better health, and our minds more clear and vigorous.

3. By Gentility and Neatness we shall acquire ease of manners, and the love and respect of our friends.

4. By Bodily Activity and Industry, we shall gain strength of body, and be able to perform with despatch whatever we undertake.

II. OF OUR MENTAL HABITS.

1. By ATTENTION, (a Concentration of our thoughts upon whatever we are doing,) we can acquire the greatest amount of knowledge; this habit invigorates and awakens the powers of the Mind, and strengthens the Memory. *"Attention is the price paid for all knowledge."*

2. By SYSTEM and ORDER in our studies, we shall do everything at the proper time, and do it well. We can think of but one thing at a time.

3. By being Tractable and Observing, we can greatly increase the amount of our knowledge and mental discipline.

4. By *Persevering Application*, we shall be enabled, if it is rightly directed, to acquire what the treasures of the earth can never buy, and what indolence will never attain,—" *Imperishable and ever-increasing Funds of Knowledge!*"—We will have an ennobling aim in life.

III. OF OUR MORAL HABITS.

1. By cheerful OBEDIENCE we shall be cultivating the best passions and faculties of our natures; thereby increasing our own and others' happiness and usefulness;—*WE THEREFORE SHALL CHEERFULLY OBEY THE RULES AND REGULATIONS OF THIS SCHOOL.*

2. By AFFECTIONATE FEELINGS AND SENTIMENTS we shall be cultivating Benevolence and Love towards each other and all mankind.

3. By Reverence, we shall have a due respect for the claims of our Maker, Parents, and Instructors, and cordially meet them.

4. By an INTELLIGENT DEVOUTNESS, we shall be able to guard our minds against bad passions; and to cultivate those characteristics which beautify and adorn the character, rendering the acquisition of knowledge more easy,—the life more useful and happy,—and our entire being more perfect.

Our Public and Voluntary Rule of Honor is,—We will do Right.

"Irrevocable is Written upon our Acts when once they are Performed ; neither in Time nor in Eternity can they be made more or less."

Wickham's "Educational Incentives," Published and for Sale by Alexander V. Blake, 77 Fulton-Street, New York, and Booksellers generally.

CHARACTERISTICS

NOT TO BE

CULTIVATED.

Good Scholars will avoid being :

1. Unamiable,
2. Malicious,
3. Heedless,
4. Covetous,
5. UNSCRUPULOUS ;
6. Capricious,
7. Selfish,
8. Intriguing,
9. Disobedient,
10. REVENGEFUL ;
11. Unthankful,
12. Parsimonious,
13. Cruel,
14. Disingenuous,
15. ARROGANT ;
16. Unskilful,
17. Slothful,
18. Impudent,
19. Disrespectful,
20. OBSTINATE ;
21. Dilatory,
22. Fretful,
23. Intemperate,
24. Dissemblers,
25. THOUGHTLESS.

DRAWING.

LESSON SEVENTEENTH.

For this lesson, arrange six blocks, O, T, E, K, P, and D. The block D is leaning back on K, so that the points 13 and 5 are seen by you. When you have placed them thus, place yourself so far to the right that you can see the whole length of the profile of the block Pa, about as broad as two thirds of the breadth of its front face Pa. You can measure this, if you hold the thread perpendicularly before *hh*, and observe whether it can be seen so far distant from *gg*.

Blocks Od and Ec.

Draw the front face of Od, and then the front face of Ec, which is twice as large as that of Od.

Block T.

Observe whether the front face of this block is three times as long as it is high. When you have measured it, draw it. Then follows, on block Ec,

Points 23, 6 and *q*, (Block T.)

You will find them, as you found the points 80, 38 and 37, on block Na, in lesson 13.

Points *w* and *u*.

You will determine these like 6 and *q*. Now we come, on block Od, to

Point 50.

Hold the thread horizontally before 50, and see in what part it cuts line *ee* 51, (Block Ec;) you can also compare the distance of the thread from *ee* with the line *ee*, 21. Mark this division point in line *ee* 51, and draw from it to the right horizontally till over the middle of the line *q w*, (Block T.) Then prolong the line 51 *q*, (Block Ec,) till it meets the horizontal line. Where both meet is point 50.

Point 98.

Hold the thread horizontally before 98, and see in what part it cuts the line *q* 6, (Blocks T and Ec.) Mark this in line *q* 6, and draw from it to the right horizontally till perpendicularly under 50. In the end point of this horizontal line is the point 98. Here it is well to remark that the oblique line drawn from 98 to the line *q w*, must have its direction straight towards point 99, (Block Od.)

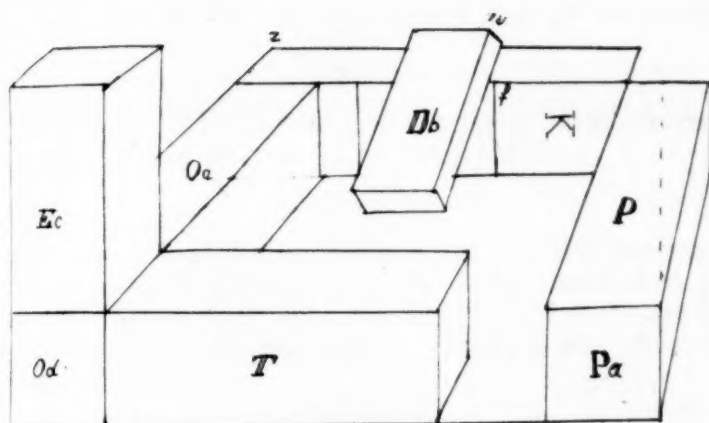
Point 41.

Point 41 lies horizontally opposite 50, and as far from 50 as 98. The line going from 41 to line 6 *q* on block Ec, draw on your paper, so that if it should be prolonged, it would cut point 42 on block Od.

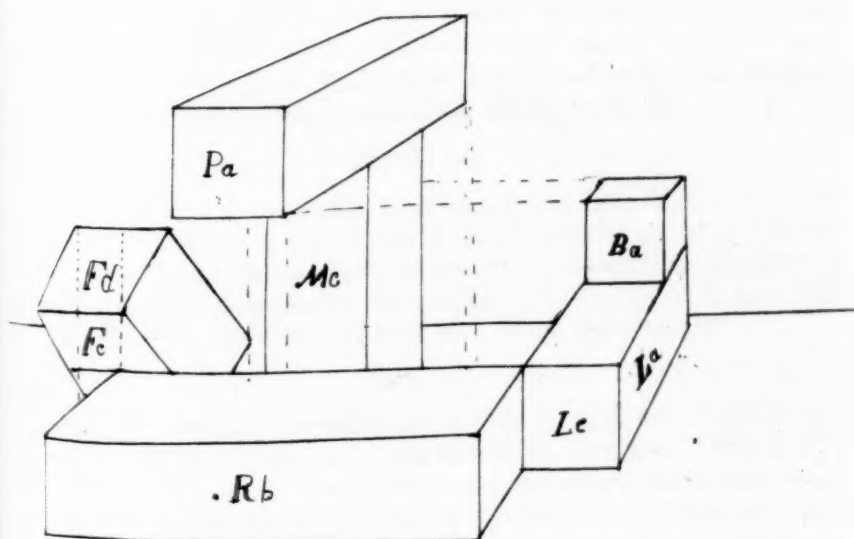
Block K.

Point 3 lies horizontally opposite 50, and four times as far

XVII



XVIII



1728



1729



from 50 as 41. Draw from 50 a horizontal line to the right four times as long as 50 41. The end point of this horizontal line is point 3. Then draw the line going horizontally from 98 till it is perpendicularly under 3.

Point 44.

Judge whether point 44, (Block P,) is horizontally opposite *r* on block T, and as far from *r* as *s* is. Now draw the rest of the front face of Pa. It is a square, and *ff* lies horizontally opposite *s*.

Point *a*.

Draw from 43 horizontally to the right. See whether *a* lies as far from 43 as 50 from 41 on block Od.

Point *hh*.

Hold the thread horizontally before *hh*, and see whether it conceals point 98 (Block Od.) Is it the case? then prolong, upon your paper, very lightly, a horizontal line drawn from 98 to a perpendicular drawn from *a*. There is *hh*. Now follows, on block K,

Point *z*.

Hold the thread horizontally before *z*, and judge how many times its distance beyond 41, the line 41 50 contains. Mark the place of the thread over 41, and draw from this point to the right horizontally. Then prolong the oblique line 42 from Od beyond 41 to the horizontal line. Where these lines meet is point *z*.

Point 90.

Draw from *z* horizontally to the right till over 43. Then hold the thread perpendicularly before 90, and judge in what part it cuts the line 43 *a*. This division point, mark on your paper in line 43 *a*, and draw from it perpendicularly to the horizontal line drawn from *z* and from 90 towards 44.

Block Db.

On this block you must first draw the line 1 5. To find them all accurately, you must first determine point *f*, (Block K.) This point is easily determined by observing whether it lies in the middle between 50 and 43. If so, place it on your paper half way between 50 and 43. Next determine

Point 5.

Hold the thread horizontally before 5, and see how many times its distance above *w* is contained in line *w u*, (Block T.) Mark the place of the thread over *w*, and draw from this point to the left horizontally till over *r*, (Block T.) Then hold the thread perpendicularly before 5, and see how many times its distance from *w* is contained in the line *w u*. Mark the place of the thread at the left opposite, (namely, on line *w q*,) and draw from this point perpendicularly upwards. Where this perpendicular meets the horizontal line is point 5. Now follows

Point 1.

Hold the thread horizontally before 1, and see how its distance from 90, (on Block K,) compares with the visible portion of the descending perpendicular line drawn from 90. Mark the place of the thread over 90, and draw from this point to the left horizontally till over *f*. Then draw from 5, through point *f*, to this horizontal line. Where these lines meet is point 1. Now draw the line 1 5.

Point 13.

Draw from 5 horizontally to the left. Then hold the thread perpendicularly before 13, and see in what part it cuts the line *q w*, (Block T.) Mark this point in line *q w*, and draw from it upwards perpendicularly. Where this perpendicular meets the horizontal line drawn out from 5, is point 13.

Point 48.

Hold the thread perpendicularly before 48, and see in what part it cuts line 5 13. Mark this division point in line 5 13, and draw from it upwards perpendicularly. Then hold the thread horizontally before 48, and see in what part it cuts line 5 *f*. Mark it in line 5 *f*, and draw from it to the left horizontally. Where this horizontal line meets the perpendicular is point 48.

Point 46.

Draw from 48 to the left horizontally till over 13. Then hold the thread perpendicularly before 46, and judge how many times its distance from 13 is contained in line 13 5. Mark the place of the thread opposite 13, and draw from this point perpendicularly to the line drawn out horizontally from 48. Where both meet is point 46.

Point *n*.

Hold the thread horizontally before 1, and compare the distance of point *n* above the thread to the distance of the thread from *f*. Have you measured how much nearer or further point *n* lies from the thread than *f*? Then mark the place of the thread above 1 by a point, and draw from this point horizontally to the left. Now hold the thread perpendicularly before *n*, and judge how many times its distance from 5, (below on the block,) the line 5 13 contains. Mark the place of the thread opposite 5, and draw from this point upwards perpendicularly to the horizontal line drawn over 1. Where both meet is the point *n*.

Point 47.

Draw from *n* to the left horizontally till over 48. Then hold the thread perpendicularly before 47, and judge in what part it cuts the line 46 48. Mark this point in line 46 48, and draw from it upwards perpendicularly to the horizontal line drawn out from *n*. Where both meet is point 47.

THE excellent woman is *she*, who, if the husband dies, can be a father to the children.—*Goethe*.

IT IS ONLY A CENT.—“Now, my little lad, don't spend that cent for candy.”

“Why, did n't my father give it to me?”

“Certainly he did, but that is no reason why you should spend it. If you run over to the candy shop and buy a roll, in five minutes you will be no better off for having had the money; now *save* your money, and your health, and put your money in a box.”

“But it is *only a cent*.”

“A hundred of them will make a dollar; and if you never save the cents, you will never be worth a dollar.”

“But papa gave me this to enjoy it. I do not want to lay it up.”

“Well, I will tell you how to enjoy it. Not by throwing it away for unwholesome sweetmeats; keep it until you have six, and then go to the baker's and buy a nice loaf of bread——”

“What do I want of bread? Mother gives me all I need.”

“Stop a moment, and I will tell you. A poor old widow lady lives down the alley below your house, and all that she has to live on is what kind neighbors bring in.”

“O, I know who you mean. Old Widow Brown. Mother has sent me there a great many times.”

“Well, do you take your loaf of nice bread, and get your mother to put a white napkin round it, and then carry it down to her house and say, there, Mrs. Brown, is a present from a little boy; will you be pleased to accept it?”

“Well, I will do it; I know just what she will say. She will cry, then put her hands upon my head and say, God bless you, my little boy! And I shall feel so happy! I wish I had the money *now*. But I won't spend a cent until I get it.”

“Then you will indeed enjoy your money. It is more blessed, Jesus says, to give than to receive.”

A SOUND MIND A RARE THING.—“I once saw,” says Mr. Cecil, “this subject forcibly illustrated. A watchmaker told me that a gentleman had put an exquisite watch into his hands which went irregularly. It was as perfect a piece of work as was ever made. He took it to pieces and put it together again twenty times. No manner of defect was to be discovered, and yet the watch went intolerably. At last it struck him that possibly the balance-wheel might have been near a magnet. On applying a needle to it he found his suspicion true. The steel work in the other parts of the watch went as well as possible with a new wheel. If the soundest mind be magnetized by any predilection, it must act irregularly.”

THE BOILING POINT.—The boiling point varies in different localities. In Belgrade and Grosvenor-squares, May-fair, and Spring-gardens, the pot can hardly be boiled under £3000 a year; whereas up at Camden town, the pot will boil at 150 or £200; and about St. Giles' or Spitalfields, at 7s. or 8s. per week.—*Punch*.

THE AMERICAN INSTITUTE OF INSTRUCTION.

THIS useful Institution will hold its Sixteenth Annual Meeting at Hartford, Conn., on Friday, Aug. 22, and continue its session three or four days. Among the lecturers engaged for the occasion, are

REV. DR. HAWES, of Hartford, Conn.
 F. A. ADAMS, Byfield, Mass.
 HENRY BARNARD, Hartford, Conn.
 PROF. CHARLES BROOKS, Boston, Mass.
 AMOS BROWN, Gorham, Me.
 WM. B. FOWLE, Boston, Mass.
 GEORGE S. HILLARD, Boston, Mass.
 DR. EDWARD JARVIS, Dorchester, Mass.
 A. N. JOHNSON, Boston, Mass.
 REV. N. PORTER, Springfield, Mass.
 PROF. E. D. SANBORN, Hanover, N. H.
 SALEM TOWN, Aurora, N. Y.

Besides the lectures, it is usual for the subjects of them, and for other subjects connected with education, to be discussed by the Convention. Teachers and all others interested in the great cause of education, are invited to be present.

S. S. GREENE,
 Rec. Secretary.

SCHOOL BOOKS.

THE CICERONIAN; or, The Prussian Method of teaching the Elements of the Latin Language. Adapted to the use of American Schools. By B. Sears. Boston: Gould, Kendall, and Lincoln, 59 Washington Street. 1845.

RAND'S INTRODUCTION TO PENMANSHIP. New Series. In eight parts. Published and sold wholesale only by the Author, No. 106 South Ninth Street, near Walnut, Philadelphia. Edition of 1845. Entered according to the Act of Congress, in the year 1841, by B. H. Rand, in the Clerk's Office of the District Court of the Eastern District of Pennsylvania. With accompanying Copy Books. No. 2, Rand's Penmanship. No. 3, Rand's Penmanship abridged. No. 4, Rand's Practical Small Hand Copies. No. 5, Rand's Piece Book. No. 6, Rand's Ornamental Copies. No. 7, Rand's Small Alphabetical Copies, Xylograph. No. 8, Rand's Small Alphabetical Copies, from steel plates.

WEST NEWTON NORMAL SCHOOL.—The next term of the W. Newton Normal School will begin on Wednesday, the 10th day of September, at 8 o'clock, A. M., at which time candidates will be examined. They must be 16 years of age, declare it to be their intention to teach, bring a certificate of character, be of good health, pass a *satisfactory* examination in the Common School branches, and purpose to remain one year at least in the Institution.

C. PIERCE, Principal.

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